

by listening to half a *Gātha* of the law was content to kill himself.¹⁶

Going south about 200 li from the town of Mungali, by the side of a great mountain, we come to the Mahāvana¹⁷ *saṅghārāma*. It was here Tathâgata in old days practised the life of a Bôdhisattva under the name of Sarvadâta-râja.¹⁸ Fleeing from his enemy, he resigned his country and arrived secretly in this place. Meeting with a poor Brâhman who asked alms from him, and having nothing to give in consequence of his losing his country, he ordered him to bind him as a prisoner and take him to the king, his enemy, in order that he might receive a reward, which would be in the place of charity to him.

Going north-west from the Mahāvana *saṅghārāma* down the mountain 30 or 40 li, we arrive at the Mo-su *saṅghārāma*.¹⁹ Here there is a *stûpa* about 100 feet or so in height.

By the side of it is a great square stone on which is the impress of Buddha's foot. This is the spot where Buddha in old time planted his foot, (*which*) scattered a kôṭi of rays of light which lit up the Mahāvana *saṅghārāma*, and then for the sake of Dêvas and men he recited the history of his former births (*Jâtakas*). Underneath this *stûpa* (*or* at the foot of it) is a stone of a yellow-white colour, which is always damp with an unctuous (*fatty*) moisture; this is where Buddha, when he was in old time practising the life of a Bôdhisattva, having heard the words of the true law, breaking a bone of his own body, wrote (*with the marrow*) the substance of a book containing the words he had heard.

¹⁶ A *gātha* is a verse of thirty-two syllables.—*Ch. Ed.* This story of Bôdhisattva sacrificing his life for the sake of a half-*gātha* will be found in the *Mahâparinirvâna Sâtra* of the Northern School, K. xiv. fol. 11. I have translated it in *Trübner's Record*. See also *Ind. Antig.*, vol. iv. p. 90; Upham, *Doctrines and Lit-*

erature of Buddhism, vol. iii. p. 306.

¹⁷ In Chinese *Tu-lin*, "great forest."—*Ch. Ed.*

¹⁸ The Chinese equivalents are: *Sa-po-ta-ta*, which are explained by, *tsi-shi*, "he who gives all."

¹⁹ For Mo-su-lo, Masûra.—Julien. Mo-su is explained in text to mean "lentils" (*masura*).